

FARM IMPLEMENT
AND
SEED WAREHOUSE.
DAVID PROUTY & CO.,
No. 19, 20, & 21 NORTH MARKET, AND 10
CLINTON STREET, BOSTON.

Having received an extensive assortment of Garden
seeds, and especially for spring sowing, and having
taken to have their all good and true in their seeds,
we offer them at a very low price, and send them to
anywhere. Those kinds which will not come up in the
country, we will forward to our customers in that
part of Europe. Those favoring us with their money
will receive prompt and satisfactory attention.

The following are some of the most important kinds,

which we offer wholesale and retail, viz:

PEAS.

Early Prince Albert, Early Cod. Nutt, Early Hill, Early

Washington, Early Warwick, Early Dwyer, Dwarf Sweet,

Dwarf Marrow.

BEANS.

Lima, Saro, Horticultural Pole, Red Cranberry Indian

Pea, Kidney, 2d Weeks, Cod. Knoll, &c.

CABBAGES.

Early York, Dutch, Savoy, Bantam, Riga, Brussels, May,

and Dutch.

BEEF.

Young Beef, Early Turnip, round, French Eggs, Stewed

Beef, Alas. Long, Orange and White, Field Cabbage,

Turnips, Melons, Squash, Pumpkins, Turnips, Cabbages,

Carrots, Turnips, Sweet Peas, Marrow, Cucumbers,

and Ornamental Turnips, Radishes, Beets, Turnips, Carrots,

Asparagus, Turnips, Beans, Peas, Cabbage, Turnips, Carrots,

Radishes, Turnips, to any part of the country, state

over, or more money per cwt.

GRASS SEEDS.

Hardy Grass, Northern and Southern Red Top, Ontario

Point, Meadow, and other grasses.

Flax, Linseed, Flaxseed, Red Clover, White Dutch, and Northern

BOSTON RECORDER.

such he may be called,) had not labored to support his family for more than one score years. The broken hearted mother worked on until age, infirmity and the misery of drunken companion, had reduced them to wretchedness and want. Timely aid, advice and council, cast brightening rays upon their prospects. In —— st. found a father, mother and five children, with every mark of poverty, and no indication of comfort. Here, intemperance had broken the commendable pride and heart of woman. I inquired of their welfare, to which with suppressed grief, the wife said, "My man drinks, and I could wish him in a better world, or somewhere out of my way. I candidly think, he has not drawn six sober breaths the past five or six months. I must not only support my family and husband, but receive his continued abuse." By this time the unnatural, drunken husband and father returned. I was ready to receive him, and renounced with him of temperance, righteousness and judgment.Appealed to him as a man, husband and father, to his honor, to his own well-being, — to his example as a parent. Spoke of its evil consequences, convinced him that children, in most respects, are as their parents. Urged him as he valued his own eternal interest, and that of his family, to consider and forsake his present evil ways, and set an example worthy of imitation to his rising family. I considered the case desperate; yet one week after, a young lady said to me, "Mrs. —— wishes you to call again; her husband has been sober since you were there." In two weeks I made another visit, when the husband and father was clothed, and in his right mind. Peace and domestic happiness seemed returning to their accustomed throne. In my next, should you publish this, I will communicate other and more interesting facts. There are many families which have come under my observation, that are now without, not only the comforts, but even the necessities of life; are actually suffering. Those who would have the blessing of such, and such as are ready to perish, may enclose their money, orders for wood, coal, provision or clothing, and direct them to WILLIAM A. MANDEL,
City Missionary, No. 29, Fine street,
Philadelphia, February 15th, 1845.

BOSTON RECORDER.

THURSDAY, MARCH 13, 1845.

HARVARD COLLEGE.

Another meeting of the Board of Overseers of Harvard college was held on Thursday, the 6th instant. His Excellency Governor Briggs took the chair at twelve o'clock, and announced the business in order to be, the consideration of the reports made at the last meeting. The first report in order was that of Mr. Bancroft's second resolution, having respect to the sectarian character of the college. The report presented by Rev. Dr. Codman, says:

"In the year 1810, an important change was attempted in the constitution of the Board. An act was passed, in the General Assembly of that year, constituting 'The Governor, Lieutenant-Governor, Council, the President of the senate, and Speaker of the house of representatives, and the President of the college, to be trustees, managers, ministers, congregational charter, and fifteen laymen, all inhabitants of the state, to be the Board of Overseers of Harvard College.'

On the next page of the report is the following statement.

Between the years 1810 and 1843, while elections were confined to the Congregational denomination, fifteen clergymen have been elected, four-for the Unitarian cause, and eleven-for the Unitarian. Although the nomination lists have never been without other candidates, there has been but one instance, during a period of upwards of thirty years, of a selection being made from the list outside of the congregational denomination.

The report concludes as follows:

We have now no ground for the consideration that a regard should be paid to the religious opinions and preferences of those whose interests are represented in this Board, by a wise and liberal exercise of the right of suffrage, they are of course to be left to themselves. We have no right to interfere with their exercise of this right, so far as it may be exercised. And they should be so filled as to give to no one religious sect or denomination a majority of the members of the Board.

Rev. Wm. M. Rogers sustained the resolution of Mr. Codman in a course of remark, of which we can only give the outlines, without the eloquence or effect.

He said he felt the delicacy of the subject, and of any attempt to oppose or modify the report of the committee; but there were considerations of moment connected with the subject, sufficient to overbalance the feelings to which he might otherwise yield. The question for us to ask is, is the principle contained in the resolution right? If so, is it one which becomes us to set? Then how does the question stand? The resolution introduced by the minority report, Mr. Bancroft's, was submitted to a committee, and that committee reported:

"that a regard should be paid to the religious opinions and preferences of those whose interests are represented in this Board," but refrain from recommending any way in which the desired object can be attained. The resolution offered by Mr. Codman as an amendment, appears therefore to be right and necessary. When we look at this Board, and ask whence it derives its life and being, when we trace it through the status up to its source, we find it in the constitution of the commonwealth. Massachusetts has not suffered Harvard to rest on mere enactments, but has hedged it about, and defended it with the safeguards of her own life. The college is not merely a child of Massachusetts, but a part of her very self,—as much so as the supreme court of the state. Here the special road part of the constitution of the Board was asked,—who makes this declaration? The citizens of Massachusetts,—not as Unitarians, or Orthodox, or Baptists,—but as citizens of the state. It is the voice of Massachusetts, — the constitution knows no sect. The college, in all its advantages,—its library, apparatus, all that pertains to it, belongs to the citizens of Massachusetts. I contend therefore that the resolution which provides that there shall not be a preponderance in favor of any one religious denomination, is right.

The citizens of the state cannot take care of the college by their immediate personal agency, but they have provided for its being done by this Board and the Corporation, with their distinctive powers. Only a part of this Board are permanent;

and one half of three are laymen, and the other half clergymen. The legislation of the state in respect to the clerical corps, has all been in the direction of excluding outsiders of Boston, and certain adjoining towns, should be ex-officio members of the Board, in 1810 I believe, it declared all congressional clergymen over the commonwealth equally eligible to a seat, and subsequently in 1843, the government of the university accepted the provision of the general court, something like eight years after it passed, which declared the Board open to clergymen of every denomination. The tendency of all this legislation is towards fairness and liberality, and if they have not gone the length of that resolution, they have come up to it, and perhaps deficiency may have restrained them after pointing out our path, from doing for us, what we should do for ourselves in passing the resolution.

Mr. R. would ask, if the resolution would trench on any denominational rights in the college. To which, it is replied, they belonged principally to the Orthodox Congregationalists, as its founders, and to Unitarians as its more recent benefactors. If such rights existed, they could not be enjoyed in their protection against other denominations, by Unitarians who had not been governed by any such rights in the case of the Hollis professors and the founders of the college.

But I ask again, does the passage of this resolution do injustice to the state and college, by the introduction to the Board of incompetent men? Has it come to this, that talents are denominational? Are the bounds of letters and science to be determined by religious sect? No sir. In the legislative and judicial departments of our government, we do not see that names and competency are the sole basis of selection. As far as the diversity school is concerned, he would agree to it, because he believed the union to be injurious to the former as to the latter. As to the influence of the college on individuals, he said there had been many orthodox students in the institution, and so far as he knew they had all gone away orthodox. In respect to patronage having been withdrawn from the college on account of its sectarian character, he pronounced it an unfounded prejudice. Brand the college as sectarian in letters that may be seen from the Berkshires hills, and people will believe it. But funds did not flow into the institution as formerly from the Orthodox. To this he replied that Unitarians had not been known in this country till within about thirty years. A great change in religious belief had taken place,—whether for better or worse he would not say—but if since the above period, Unitarians had been the principal benefactors to the college, he thought they were entitled to a proportionate share in the management of the institution. He added that Harvard college must of necessity be sectarian, unless we can so multiply religious teachers as to have them of all denominations. But this cannot be. Some one man must occupy the diversity chair, and he must be of some particular religious preference.

Other charges of sectarianism have been advanced against the college, some of which I believe are wholly groundless.

The report of your committee states the fact, that out of fifteen clergymen elected on this Board, during thirty years, one only was Orthodox and the rest Unitarian. I presume this Board did not mean to say, that one Orthodox clergymen was worth fourteen Unitarians, nor will I adopt the mortifying conclusion, that it regarded out of fourteen as the exact proportion of the interest of these two sects of a denomination in the cause of letters and of Harvard. There are competent men to this office in every denomination, but we had the charity to think it. But we are apt to look within the circle of our lives and sympathies for worth and fitness, and to regard all beyond as blocks, mere trees walking, with clear vision to perish, may enclose their money, orders for wood, coal, provision or clothing, and direct them to WILLIAM A. MANDEL,
City Missionary, No. 29, Fine street,
Philadelphia, February 15th, 1845.

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ILLINOIS.

BELLEVILLE.—A house of worship has been built and dedicated to God, at the cost of a little more than \$2000—with the aid of \$205 from abroad. The people are few in number and poor—and the church is chiefly composed of females; the Lord hath blessed them with a precious jewel, in the progress of which, several professed angels, one Universalist, and one Roman Catholic have bowed to the truth, and given clear evidence of having experienced the renewing influence of the Holy Ghost. 27 have united with the church;—others remain under deep conviction; prayer meetings are crowded and solemn; and young converts are ready to take up every duty. The Sabbath school has more than doubled, and is constantly increasing—more than half the children are Germans.

Fifty-two missionaries were re-appointed, and were commonly, during the month of January. The receipts of the treasury during the period were \$8,754.33, exclusive of those advanced by the Central and Western Agencies.

AMERICAN BOARD AND SLAVERY.

Our readers will remember that in our paper of January 13, we published a statement of facts relating to the attack upon the American Board of Commissioners for Foreign Missions, made by Mr. Warren, general agent of Americans and Foreign Bapt. Missionary Society; a society composed of members of the Baptist denomination, who have separated themselves from the regular missionary society of that denomination, because of its supposed connexion with slavery. The charge against the American Board to which we made was, that by a legacy from a General Barron, the Board received eighty slaves, which they sold, and put the avails in their treasury. The statement published by us, it was asserted, Mr. Warren had said that the statement made in his had received from Col. Jonathan P. Miller.

The following letter from Col. Miller, in reference to the subject, has been recently received in our city, which in justice to him we lay it before readers.

LYME, N. H., Feb. 25, 1845.

MUR.—What was my surprise this morning at finding in a Huntingdon's, in seeing my name set forth in a Ashburton's, that I had been connected with a conspiracy between two religious denominations in getting out of the slave question. It is there set out that I told one Mr. Warren, that General Jackson of Georgia, had left eighty slaves in his care to be sent to the West Indies, and dear were must be a great master, the like of whom I never knew such a man. Gen. B. of Georgia, in the second, never to my knowledge saw Mr. Warren, nor had before any thought of him, or of his being connected with any such. In the third, never told any one that I had been connected with the American Board directly or indirectly. I am personally acquainted with the Rev. Mr. Grosvenor, the gentleman who attended the World's convention in London, and who was with me all the time. Mr. Warren, to tell where and when he was acquainted with me, and on what occasion communicated to him the above information; Let me assure you, when it was mentioned, I could not believe it, and that I have in person been familiar with the American Missions at Malta, Smyrna and Greece, and take the liberty of assuring you, that I consider me as serving a noble purpose, and the lawyers within the walls of the church of the world.

As much as I wish the overthrow of american slavery, I do not wish it done at the expense of truth, nor is there any need of it. Why would any one, who have many years been sold and dragged before the bar of the law of overseay, do not know, but that this much to say, insomuch as it is so, that I rejoice in my testimony for the slaves, and give it to the world, and my protestation of American slavery, and every thing that goes to support it. I have written, dear Sir, in this green haste, and on the spur of the occasion. You are liberty to publish it, for I am anxious of your truth.

J. P. MILLER,
of Montpelier, Vermont.

PS.—I am in this state on an anti-slavery scout, have been mobbed once this week.

For the Boston Recorder.

POPEY IN MAINE.

MESSRS. EDITORS.—In your paper of March 1, I find a "reply" to a paragraph in the Register of the 30th ult. under the above head, signed "A Pilgrim." It seems necessary for me to offer a few words in my own defense, and by way of explanation.

As far as the paragraph complained of related to the present meeting-house in Brunswick, and the place, pasture, chancel, reading desk, and sign of the cross, of the proposed new one, it rested entirely on the declaration of a gentleman died in Brunswick. So far as it related to the time of transubstantiation, it rested on the credible testimony, that a gentleman from Brunswick had advanced that doctrine in some highly intellectual circles. The reason for the publication of the paragraph was not, as our friend "A Pilgrim" seems to suppose, my feeling hostility against "a christian church," any where, but because the above facts were "cast in your teeth," by some who are not unwilling to find occasion for reprach against "the Orthodox" in the Bay state. The facts were doing a public mischief.

The substantial facts of the paragraph are not denied. The present meeting-house is "a good one" comparatively. The new house is to be erected in the form of a cross. The old meeting-house is not, indeed, to be torn down, but eventually taken down, a mighty difference! It is to be no "steple," but a "tower." And for no other reason, "as far as a Puritan" is concerned, will they fail to have "the sign of the cross" on the "steple." It shall be on the tower. If your correspondent wishes to have the sign of the cross erected high, he can obtain a model of the sign of the cross erected on a tower by passing from Roxbury to Boston. There is an objection, it would seem, to having the sign of the cross erected on the top of something; a sign immovably fixed, appropriated, we believe, to some where, to denote the unchangeable and immutable soneness of popery.

As for transubstantiation, it is treated very sparingly by "A Puritan." He can swallow it better than certain other things. It is concerned by actual experience? We would consent to his careful study a magnificent article on this subject by Prof. Stuart, in the *Bibliotheca Sacra*, published at Andover. There seems to be no little spice of the "soli me tangere," (make me) in the article penned by "A Puritan."

It is far from any denial of the facts in this case, that no contradiction in the two articles, etc., etc., perhaps, in regard to the "reading desk" "chancery," indeed, a private and fraternal tempest has been made to convince the writer of this that gentlemen from Brunswick made the statements which I gave to the public in the Register of February 20th, "is wrong." And certainly this may be true. Such things doubtless have been. A very wise man said, long ago, "a madman who casteth firebrands, arrows, death, so is the man that deceiveth his neighbor;" and math ("afterwards, else how could he do it?" his neighbor) "Am I not in spirit?"—Prov. 18, 19.

We are under obligation to "A Puritan" for revealing the fact that some of our friends "are east" as "his neighbors" it is on frank. Let us do good. After all his heat in this, he is in such a state of mind that he see no tendency in the things above narrated.

and admitted, to an adoption of "the MARK of the beast," all that remains for us is to congratulate ourselves that ours is not so. It is not very apparent to us, how it is possible at this day, for a sound, consistent, contented protestant to fail of so defining his position, "as to banish all throbings of solicitude on the subject, from the hearts of his friends, and all the jarrings of semi-infidels, by which they would make us ashamed of ourselves."

I have used my own "reserved right" as a "Congregationalist" to speak, "through the columns of a newspaper," of certain openly avowed faults, which appeared to me like folly and folly, and in a style suited to the subject, and I have too much of the "spirit of our fathers" to be silenced, either by "popish dictation," or any other. If our friends of the church in Brunswick feel themselves aggrieved by what I have written, the place for them to seek redress is among their own citizens. If they shall ever need any "aid" from the Pilgrims of the Bay state, they may be assured that they will be "courteously received" at the house of

A PILGRIM.

For the Boston Recorder.

CHURCH ACTION ON SLAVERY.

CAMBRIDGE, March 3, 1845.

MESSRS. EDITORS.—After visiting the capitals of Ohio, Indiana, Illinois, &c., and attending numerous meetings on the subject of insuperiority and of the universal observance of the CHRISTIAN SABBATH, I arrived, on the 21st ult. at St. Louis, Missouri. This city, as you know, lies on the West bank of the Mississippi, and is well situated for business. The river was open, and numerous steamboats were lying at the shore. I am told that, in the business season, you may often see more than one hundred steamboats lying here at a time. The city is rapidly increasing, and like all the other cities that I have visited, is important in its observance of the Sabbath. I attended six meetings, and addressed the citizens and others on that subject. A gentleman informed me that, there is an evident change for the better taking place with regard to boats leaving on that day. And one of the captains lately said to him, "We shall all soon here to come into your plan; for the people will go on the Sabbath." It is an interesting thought, that this subject is entirely under two control of the people. And when we see the boatmen, who go on the Sabbath, all the boats and the rail cars will stop. It is the people therefore, who go on the Sabbath, that keep up and perpetuate the Sabbath breaking of the country. Let us hope to do our duty in this matter, and dear we must be a great master, the like of whom I never knew such a man. Gen. B. of Georgia, in the second, never to my knowledge saw Mr. Warren, nor had before any thought of him, or of his being connected with any such. In the third, never told any one that I had been connected with the American Board directly or indirectly. I am personally acquainted with the Rev. Mr. Grosvenor, the gentleman who attended the World's convention in London, and who was with me all the time. Mr. Warren, to tell where and when he was acquainted with me, and on what occasion communicated to him the above information; Let me assure you, when it was mentioned, I could not believe it, and that I have in person been familiar with the American Missions at Malta, Smyrna and Greece, and take the liberty of assuring you, that I consider me as serving a noble purpose, and the lawyers within the walls of the church of the world.

Resolved, That while we call upon, kindly, set aside the Sabbath, all professing Christians and churches who in any way give their support to the institution, and that we cannot consistently extend it to the fellowship of the gospel, if they persist in so doing.

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Poetry.

For the Boston Recorder.

O LORD, REVIVE THY WORK.
Thy bride is languishing, the chill of death is on her b—

O come, thou heavenly messenger, to save her bane
The walls of Zion shake—they fall—her gates are open wide,
And it's uncircumcised e' press, to mock at all her pride.

Her guilty towers and palaces, that lift themselves a high;

Her temples and her holy things—"Aye, these are ours," they cry.

Shall Zion cry to thee for help, and cry to thee in vain?

She shall be trodden in the dust, and thou thin arm restrain?

She shall become, in all the earth, a by-word and a song,

And with not, O mighty One, come to avenge her wrong?

O have thee, hast thee, King of kings! and deck her once again,

That she may shine all gloriously, among the sons of men.

They come to pardon sin with scrip, fresh from the Roman mart,

The cross is on their banner, but a lie is in their hearts.

With smooth deceitful tongues they call on protestant to turn to them.

Whist inwardly, "Ye never will, till more of ye do bane."

The tempest too, with growing ranks, lifts his gay streamers high,

And shouts, as erst in Eden, still "Ye shall not surely die."

The proud, who vainly think they need the Savior to atoms,

For sins like theirs, presume to go before their Judge alone.

The scores of over righteous ones, who no repents need,

Who sleep on the Sabbath day, nor yet the watchmen bide—

All are profligate round thy church, and waiting for her fall!

O Lord, receive thy word, O hear her agonizing call!

O bring her, Savior! to the rock, and plant her feet again,

Where she shall ever stand secure, and Satan rage in vain.

Come, for her faith is failing fast—she sinks beneath the wave—

O thou who walkest on the sea! stretch forth thine arm to save—

"The billows are gone over me—the weeds enwrap me round."

She cries in ocean's dreary caves, "O where shall help be found?"

And hast thou not an ear to hear? hast not an arm to save?

Shall she who once was thy delight be holden in the grave?

The child is bent on foolish toys and baubles of a day,

And e'en though just begin to live, so soon forgets to pray.

The youth is blindly hastening on, unmindful of his end,

Gladly he lays his Bible by, and slight his heavy heart,

Ent'ring friendless, lonely, darkened halls,

Ev'n the watchman sounds the alarm, he will not hear their cry—

Death stabs him in the face but still, he'll not pre-

pare to die.

He'll open his mouth, and flames of fire doth dash across his path,

But madly bent on sensual joy, he mocks at coming wrath.

The aged man has stopped his ears, and hurries down to hell—

How blind, how deaf, how dead, how scared his conscience who can tell?

Thus do men hate thee, Lord! and thus against thy spirit strive—

Is it not time for thee to come, and thy good work revives?

Once thou didst come, and bare thine arm, resistless in its might,

To drive the powers of darkness down, to dwell in deepest night.

Until thy chosen ones were plucked from pits of misery,

And planted by thy side to live, and grow, and bloom for eys.

O those were golden days, for then the devil owned thy power,

And men repented pardo, found, for mercy ruled the hour.

Then, happy throng of new-born souls, their hearts with rapture strong,

And "glory be to God on high, and peace on earth" they sang.

The child, the youth, the aged man, the matron and the maid,

The tones of grateful hearts upon the altar laid.

O come again, dear Savior, come: bring back these golden days.

More of thy chosen gather in—more revenues of praise.

8. THE SANDWICH ISLANDS.

The Sandwich Isles! the Sandwich Isles!

How fair our own breed seem,

Reflecting the immortals smile,

Which from the Source of glory beam.

O 'twas not thus the age goes,

When in their right's lay dim,

God's jewels, that in silence shone,

Most beautiful, yet not for him.

The Sandwich Isles! as in a glass,

Their day—eternal day—was to me,

No longer pages—while they pass

From old and o'er-they-here.

I mark their faces shorn of shame,

Like glorious men who spurn the dust,

The last to know of Freedom's name,

But in their lofty triumphs first!

The Sandwich Isles! their coral coasts,

Their fairy dells, and hills, and plains;

Have schooled to the Lord of Hosts,

Redemption's never-tiring steeds.

O how like unto the savage song,

Which o'er them once to idot ring,

When madnes seized the tosing thong,

And blasphemy defied the tongue.

The Sandwich Isles! where from the breast

The mother took her clinging child,

And hushed its little woes to rest

In blood—O God, how awfully wild

The mother's hymn ascends to Thee!

And who, that joy may tell, tell,

As with her child he would have been here so early—let me off to my toilette,

But now he is your husband—Dear me, what a quiesce is it! My object is gained.

My efforts to win him, my little maneuvers to capture, have been successful; and it is very hard if a woman is to pass her life in the presence of her husband. She was a plain woman—yet when she sat at breakfast, her extreme neatness, and attention to the niceness of her appearance, made her quite an agreeable object. Her husband loved her and would look at her with more pleasure than at a pretty woman dressed in a slovenly, untidy manner—for believe me, those things,

Tappan's Poems.

MARY MAGDALENE.

There is a tender sadness in that air,

While yet devotions fill the soul above;

Mournful though calm, as rainbow glories prove

The parting storm, it marks the past despair!

Her eyes, gazing, once with flowing hair

She dried her tear-sprinkled feet, whose love,

Powers alike to pardon and repose,

Took from her aching heart its load of care,

Though your husband appear not to notice us,

nor, perhaps, he is conscious of the cause,) strongly possess the power of pleasing or displeasing.—Mrs. Ellis.

PRESIDENT POLK'S INAUGURAL ADDRESS.

FELLOW CITIZENS!—Without solicitation on my part, I have been chosen by the free and voluntary suffrages of my countrymen to the most honorable and most responsible office on earth; and I have been called to discharge this trust with distinguished honor in me. Honored at an earlier period of life than any of my predecessors, I cannot disclaim the charge which I am now called to meet of the official duties. *

In assuming responsibilities so vast, I fervently invoke the aid of the Almighty Ruler of the Universe, who, when I was born, gave me the spirit of manhood, to guard the home-forsaken land against the mischiefs which, without His guidance, might arise from an unwise public policy. With a firm hand and a steady hand, I will labor to promote the welfare of my countrymen, to the best of my power.

A congenial enumeration of the principles which will guide me in the administrative policy of the Government, is not only in accordance with the existing constitution, but is also demanded by the circumstances of our wide spread country, the extent of which we may as well cultivate as destroy.

The Constitution itself plainly writes as it is, that "the sole and exclusive object of our national Government is to defend the Union." Our national Government is the guardian of the Union.

Confidentially relying upon the aid and assistance of the people, I shall endeavor to conduct the affairs of government in such a manner as to discharge the high duties which have been assigned to me by the people, and to secure the happiness of our people.

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